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No. 5.

THE
YOUNG EMANCIPATOR:

A FREETHOUGHT MAGAZINE,

Edited by Dr. Arthur Allbutt.

"THE GODS THAT BE, SPRUNG FROM THOSE WHO EXIST NO LONGER"—Rig Vêda.

"THY WORK IS TO HEW DOWN*** PUT NERVE INTO THY TASK."—J. G. Whittier.

NOVEMBER, 1878.

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Yours fraternally,

THE EDITOR.

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CAVES; THEIR LEGENDS, HISTORY, AND CONTENTS.

BY H. A. ALLBUTT, L.R.C.P., ETC.

CHAPTER III.

SANDSTONE CAVES.

It is a dull November morning—looks likely for rain. The sky has a leaden hue, not a single portion of blue to be seen—and now and again the wind gets up and moans among the trees, scattering the few lifeless leaves which still adhere to the branches. “Will it rain?” you exclaim, as you sit down to an early breakfast before a snug fire. Sure enough, before breakfast is half over the rain comes pattering down, and the road in front of the house runs with water. “What a day!—however shall we undertake our excursion?” half a dozen young voices, in disappointed tones, cry out. Never mind, although the day has all the appearance of being extremely wet, we shall learn more than if the sun shone, and the gentle zephyrs blew. So, all of you, put on your water-proofs, and buckle on your leggings, and let us be off. Mind, too, and well grease your boots, as we shall go in some very damp places.

We are going to examine how caves are formed in *arenaceous* or *sandstone* rocks—and as it is a rainy day, we

shall be able, in all probability to see dame Nature at work, Now, it is necessary to inform you that sandstone rocks, many ages ago, were laid down at the bottom of shallow seas and inland lakes. The streams and rivers were then hard at work, as now, and carried down into the said seas and lakes, sand and gravel worn by friction from the ancient granite rocks, which sand was deposited in fine layers, gradually thickening in the course of immense ages, until hundreds of feet of compressed sand had accumulated.

After a while, when the sand had hardened, and become very compact, it was upheaved, or lifted from the bed of the ocean—and being raised inch by inch, became dry land, and hard firm rock. You can see for yourselves that these rocks have once been sand, for if you take a small piece, however hard, and pound it in a mortar, the powder produced is just the same as the sand on the sea shore or in the bed of the river, You will notice, too, that the rock has been laid down in layers, the lower ones being hard and well set—the upper ones softer and more friable. This proves the gradual deposition of the sand in those long ages.

The sandstone rocks are very widely spread—we have the *millstone grit* in Yorkshire and other counties, the *Wealden* sandstones, near Tunbridge wells, and the *Tertiary* sandstones of the Paris basin, However, as I am instructing you in cave lore there is no need to give any further information as to the distribution of these rocks.

After walking for a couple of hours through the rain, we have at last arrived at a *quarry*, This quarry is situated at the side of a steep sandstone rock, and if the day were fine the air would ring with the blows of the workmen's hammers and picks. However, we are braver than they, and have defied the elements in order to gain useful knowledge.

We notice that the cliff is being gradually cut away by the workmen, and the stone so obtained carted off for building purposes. A large slice has thus been taken off the side of the rock, and a section has been made.

This *section* gives very great information to an intelligent mind. Do you notice those *cracks* in the rock, which

run vertically downwards? They are called *joints*. Some are only a few lines in breadth, others measure a foot or two. If it were not for these *joints*, the rock would be one solid mass, and would be almost impossible to quarry—but the cracks facilitate the operations of the workmen in getting out large blocks of stone. The joints have been formed in the sandstone by the drying and contracting processes which it ages since underwent. Probably, also, the volcanic forces which upheaved the rocks helped in the work of cracking them and causing slits or fissures.

Whilst we are standing looking at the sides of the quarry, one of my young friends, who has left us on an exploring expedition of his own, comes running back breathless with excitement. “Do come and see what I have found,” he shouts. We all hasten to the spot to which he leads us—and lo! at the foot of the *section* is a hole a couple of feet in diameter, out of which is pouring a stream of water.

“Is this water always flowing?” we ask of a disconsolate-looking workman who has made his appearance, “No, it only sipes through when t’ rain is heavy,” he gruffly answers, evidently thinking us out of our senses for being there at all on such a day. However, his surly answer only quickened our curiosity, and stimulated our desire to learn the meaning of it all.

Up to the top of the quarry by a dangerous path we climb. We are there saluted by a perfect hurricane, accompanied by blinding rain. However, we have come so far, and are not to be driven back. We walk a little way along the level surface of the sandstone until we arrive at a depression in the rock. Into this hollow are flowing several temporary streams, and if we could wait till the rain was over we should see that all the water which collected in the hollow would sink into the rock.

The water runs down through the *cracks* or *joints*, of which we have spoken, until it arrives at the foot of the quarry, where, having found an outlet, it makes its escape in a gushing stream.

Now, suppose this water to act for several hundreds or thousands of years—to be flowing down through the joints of the rock, day and night, what would be the result?

The water itself being laden with earth and sand, would gradually enlarge the joints, and in those places where the joints ran through softer rock, would wash away the soft portions, forming a hole, of greater or lesser size. Caves would thus be formed. The hollows would extend sideways from the original fissures—and in this way, by the constant action of water, the caves would increase in size.

At a place called Kinderscout, in Derbyshire, are some examples of caves in the millstone grit. At Tunbridge Wells, in the Wealden sandstones, are a number of small caves, which have once been cracks or fissures in the rock, and have been worked out by the action of water. In the sandstones of the Paris basin, are similar small caves, which contain bones of rhinoceros, reindeer, hyænas, and bears. Those you will, perhaps, some day visit. However, our quarry has given us some idea of the formation of these latter.

The short November day is now drawing to a close, and as we have some five miles to walk before we get home, and the rain shows no disposition to abate, we will trudge homewards—where no doubt we shall be welcomed by loving faces—and having changed our wet clothes, and partaken of a hearty tea, shall go tired to bed, but with our minds improved by our day's outing. Let us hope, too that the morning will find us free from cold and rheumatic pains, and ready for the duties of another day, and all the better for yesterday's adventures.

We shall feel that such excursions are better than idle amusements or vicious pleasures, and that our minds have received strength to battle against all unscientific superstitions, and have become stored with facts which will be more useful to us than all the sermons of the divines.

(To be continued)

MAN should cease to expect aid from on high. By this time he should know that heaven has no ear, and no hand to help. The present is the necessary child of the past. There has been no chance, and there can be no interference.—Col. Robert G. Ingersoll.

POLITICAL ECONOMY FOR BEGINNERS.

BY CHARLES R. DRYSDALE, M.D.,

President of the "Malthusian League."

(Continued from Page 61.)

HAVING seen that the things necessary for production are, labour, capital, and material objects, it now becomes requisite to examine what are the causes of the great difference noticeable in the wealth of different nations, with similar extent of population and territory. It is clear enough that a good climate and fertile soil, with plenty of minerals and navigable rivers, are great advantages to nations. At the same time, we must keep in mind that a love of hard work, among the inhabitants of a country, is no less necessary to the production of wealth. Thirdly, the education of the workpeople is often far more marked in one country than in its neighbours; and there are far better machines, and a better knowledge of the processes required in tilling the soil, in some countries than in others. Besides these requisites come the moral qualities of the inhabitants of the country, as regards honesty, sobriety, a desire to work steadily and fairly for the wages they receive.

Persons who work for themselves, such as labourers who themselves own the land, as in France, are generally found to be much more industrious and sober than labourers who are merely in receipt of fixed wages, which are settled by competition, who have no share in the benefits of the enterprise. In countries where, as in England, much of the work of the country is carried on by such hard labour, there is much time lost by the necessity of appointing overseers to watch the labourers, and see that they do not neglect their work.

Security of life and property is another prime requisite of rapid production; the more civilised of European states have long understood the paramount need of security of this description; but many Asiatic nations are still tormented by Governments which are little better than

organized systems for plundering their subjects. Such Governments greatly hinder production, and make the countries over which they reign poor and powerless. Good social institutions much assist production in proportion as they are based on the principles of justice, and according as they leave the field of industry free encourage open competition, and discourage any kind of monopoly.

Associations of labourers or capitalists much favour the production of wealth ; and this has been less dwelt upon by most writers on Political Economy, than the more evident topic of the division of labour. Co-operation is either *simple*, as when many labourers work at the same thing simultaneously, an example of which is seen in the reaping of crops ; or *complex*, when those persons who are employed in different branches of work are really co-operating without being conscious that they are so doing. New countries have rarely much production even in agriculture until they obtain a large town population, or a good export trade. It is for this reason that it is now the custom in our Australian colonies for the Government to put a certain price on the unoccupied lands in order to prevent too great a number of persons devoting themselves to agricultural pursuits ; and thus a town population is gradually formed, which, devoting itself to other kinds of employments, forms a market for the produce of the newly settled lands, by exchanging such products for food.

Adam Smith has much insisted on the great importance to production of a good division of labour. It is very curious to watch how in the progress of industry, the division of labour is carried out further and further. Examples may be seen of this fact in many a manufacture, *e.g.*, such as that of pins. Division of labour increases the special ability of the workmen, and spares many losses in the material employed, as well as saving time in the passing of the workman from one employment to another. Persons, again, who are always occupied in one branch of a manufacture are more likely to make discoveries and improvements in that branch ; and when there is a good division of labour, the workmen can be better classified, according to their special abilities for each work.

The division of labour is, for a long time in the progress of society, rendered impossible to any great extent, on account of the want of a ready market for commodities at the place where they are produced. Hence the value of railways and navigable rivers, or other facile means of communication, in increasing the division of labour, and thus favouring production, since the market for the produce of labour is thus greatly increased. Some kinds of labour do not admit, however, of much division of employments. Agriculture is a notable example, since the same person cannot evidently always be employed in sowing or in reaping. Wholesale production and large shops have many great advantages over production on the small scale, because the division of labour can thus be better carried out; and when costly machines are required, large production is required, in order to pay the necessary expenses. Besides these points, the expenses of large enterprises do not rise at all in proportion with their size. The test of what method is most productive consists, however, in noting the prices of the goods furnished. Then, if the wholesale producer can sell more cheaply than the small producer, it is a symptom of the superior productiveness of his enterprise. This is the cause why large establishments tend at present to swallow up the smaller ones by chasing their goods from the market. This is an advantage in some respects, but a loss in others. It is an advantage, in that the productiveness of labour is increased. It is a loss inasmuch as the independence of the labourer is thereby lessened. Co-operation of labourers alone can secure both advantages in the future.

Production on a great scale is much favoured by joint-stock companies. Without such it would be impossible to construct our railways, to establish our wealthy banking, or assurance companies. These associations are absolutely indispensable to all countries, which would rapidly increase in wealth. There are one or two weak points, however, to be considered in the construction of joint-stock enterprises, which often cause the failure of such. There is, first of all, the want of the personal interest in the success of the undertaking, and the eye of the master, to which are due the success of undertakings

conducted by private enterprise, and also the want of appreciation of small gains and small savings; but on the other hand, such societies can obtain the services of first-class professionalists, and the zeal of the Directors of such joint-stock enterprises may be further stimulated by giving them a share in the profits of the undertaking. It is for this reason that at the present day joint-stock enterprises have multiplied so greatly in this country. They are, doubtless, destined to increase more and more, till, finally, we shall see associations between the capitalists and workpeople universal in all countries of high civilization. England combines so many of the requisites for the economical production of wealth, security of life and limb, &c., that it naturally exhibits at this moment a greater number of flourishing and considerable joint-stock enterprises than any other European state.

The division of labour, which makes the production on a large scale so important in manufactures, is not by any means so requisite in agriculture, and, hence, it is not at all so necessary that the operations of agriculture should be carried on by large capitalists as is the case in manufacturing industry. A great dispute has long existed as to the merits of large farms, cultivated by capitalist farmers in comparison with small farms cultivated by peasants themselves owning the land, and as to the amount of produce reared in these two different ways. In the North of England, and in Scotland the custom is for the land to be cultivated by wealthy capitalist farmers, who employ many farm servants, and use much machinery. In Belgium and in France the land is cultivated, for the most part, by small proprietors, who have but little capital, and who hire the threshing and other machines they require from separate capitalists, who go from farm to farm as required. English writers are generally entirely in favour of the system familiar to them, as seen in this country; foreign writers are just as favourable in general to the cultivation by small proprietors. It has been by such writers as these, I think, conclusively shown, that there is no necessary connection between the system of peasant cultivators and imperfect agricultural art, that in many respects it is even more favourable to production (as in the matter of

the rearing of fowls and vegetables) than the large culture of England; and that there is, above all, no system of agriculture equally fitted to call forth the activity, intelligence, and frugality of the humbler classes, or to favour provident habits, and to tend to diminish the greatest of all evils, an over large production of children. In short, there is, as far as we yet have experienced, no system so well fitted to produce wide-spread happiness throughout the community, as the system of the culture of the soil by peasants owning the fields they till. Doubtless, it would be of the greatest benefit to the poorer classes of Great Britain and Ireland, could the land which is now owned by a very few individuals, be put into the hands of a population of peasant proprietors. Still better, however, and more tending to large production, would be the association of large communities of peasant-proprietors, jointly owning, by means of shares, large farms, which they could then stock well, and furnish with the costly machines for ploughing, reaping, &c., which are at present such a saving of labour wherever they are in use.

(To be Continued)

RULES TO BE OBSERVED BY EVERY FAMILY.

- 1.—Waste not, but use becoming care,
And Save whatever be to spare.
- 2.—Put each thing in proper place,
And nothing injure or deface.
- 3.—At proper times let Work be done,
Much Time is saved if well begun.
- 4.—Until to-morrow ne'er Delay,
The things that should be done to-day,
- 5.—Dress well, but simple, clean, and neat,
And let your Conduct be discreet.
- 6.—Give no unnecessary Pain,
And do no Wrong for sake of Gain.
- 7.—Speak always Truth and never swerve,
For Lies can no good purpose serve.

GEORGE ADCROFT.

MEMORIAL SONNETS OF ITALY.

 BY CLARENZA.

III.

SUNRISE ON THE ALPS.

Black Erebus is driven far apace
 Before the ensign of triumphant morn,
 By Zephyr upward is sweet incense borne,
 And mountains crimson 'neath Apollo's face,
 The landscape bathèd seems in purple glow,
 Each floral gem hath fresh Aurora kist,
 While, gleaming thro' a veil of golden mist,
 Queen Rosa rears her jewelled crest of snow.
 The gloom and darkness vanish swift away,
 As nears the chariot of fulgent Day.

IV.

JULIET'S TOMB AT VERONA.

The mournful cypress blooms above the grave
 Where she, Verona's blighted lily, sleeps,
 In doleful cadence its frail branches wave,
 As there the love-lorn Pilgrim silent weeps,
 And hangs sad trophies o'er the lowly bed.
 Vain grief, vain tears, your sorrow quick
 assuage,
 For hapless Julietta is not dead,
 But lives immortal in the poet's page,
 Since brilliant Shakespeare's Promethèan art
 Hath snatched from Death his keen relentless dart.

V.

NAPLES.

By Maro's tomb I stood, on classic ground,
 And marked the shimmer of Campania's bay
 Beneath a noontide flood of golden ray,
 While smiling Naples, far spread, rose around;

Ah, thus, methought, eternal could I rest,
 Watching the gleesome Tarantella dance,
 Or, list'ning to the peasant's wild romance,
 And legend of Parthenopè the blest.
 What earthly Eden else with thee can vie.
 In sober truth, "See Naples, and then die."*

THE LITTLE GIRL TO THE DEAD BABY.

I must tread very softly,
 As I go up the stair,
 And close the door quite gently,
 For Baby's lying there;
 They say he cannot hear me,
 However I may tread.
 I would seem unkind to make a noise
 Now Baby's dead.

I've come to tell you, darling,
 I'm sorry that I said
 Such naughty things one morning,
 When you broke my dolly's head;
 I'll not do so again, dear,
 I never, never will,
 It frightens me to see you
 So white, and cold, and still.

I'm going down now, baby,
 I don't like staying here,
 It is so dreadful quiet,
 But you don't mind it, dear.
 Good bye, stay—let me tell you.
 That some day Sun and Shower,
 So father says, will change you
 To a lovely little flower.

Good bye, Good bye.

E. M. RELTON.

* A proverb the Neapolitans are fond of quoting with characteristic fervour.—C.

IS HONESTY THE BEST POLICY?

By H. J. BECKWITH.

HONESTY, looked at as a matter of policy, and not as a question of morality, to be observed for its own sake, may be approved or condemned according to the point of view of different individuals, who have been educated in diverse schools of thought, or subjected to variability of custom. Those whose minds have been warped and distorted from all sense of truth and probity by some of the doctrines taught them in the theological systems of different kinds, may not look upon honesty as a very good kind of policy—it may not pay, and they will not care to have anything to do with so unprofitable a concern.

For instance, if a person really believes, and thoroughly accepts as true, that statement in the Scriptures to the effect that there shall be more rejoicing in heaven “over one sinner that repenteth than over ninety and nine just persons,” will it not lead that individual, naturally, to commit a dishonest action with less compunction than if he thought that he must necessarily suffer the penalty of such action, with or without repentance?

Without by any means assuming Christians (so called), as a general rule, to be more prone to dishonesty than any other class, it is a fact that the doctrine here laid down is one which ought not to be taught, as we may fairly consider it to be subversive of all moral precept, and contrary to the teachings of the moral philosophers of all ages and nations, from time immemorial; besides being revolting to the mind of the ordinary thinker, who can perceive the gross injustice of such a plan.

I use the words “so called” in the preceding paragraph, because, in my mind, it is impossible to be a Christian, in the sense in which I understand the word. To be truly a Christian, necessitates the following of all the injunctions laid down by Christ, as set forth in the New Testament; and this, I venture to assert, no man ever yet has even attempted, much less accomplished.

Therefore is the name "Christian" only to be accepted in a qualified degree as applied to any person or sect.

The Christians would repudiate the idea of their creed, in any portion thereof, being conducive to a laxity of the moral principle; but the conclusion drawn above is but a natural and logical one. But honesty, apart from any incentive thereto by such rewards in the hereafter as are held out by another portion of the Christian faith, may be fairly considered to be capable of being strictly adhered to, as in the case of the Freethinker, whether he be Secularist, Pantheist, Atheist, or sceptic of any description.

Indeed, if we take the question as a matter of policy alone, the Freethinker has more need to be careful in all his actions, for the watchful eye of the Christian, who is "apt to be resentful," and to damage him, as Mr. G. J. Holyoake puts it—ever ready to find the slightest excuse for a denunciation of the "infidel"—is sure to be upon him; and the "backslider" is denounced with all the indignant wrath of the bigoted Christian for a very trivial error indeed, and with the more gusto if he happen to be of the sceptical persuasion.

Really, however, the true Freethinker needs no stronger inducement to an honest line of conduct than is provided by the knowledge of the value of reciprocity, which is engendered by the inherent desire in mankind to be acted towards as they act to others. This great truth has been prominently manifested in the writings of the moral philosophers of ancient times, long antecedent to the preaching of the much-vaunted "golden rule" of Christ. Aristotle, Pittacus, Thales, Isocrates, and many others, all taught it, almost in the identical words reported to have been used by the founder of Christianity. Confucius, who wrote about 500 years B.C., has expressed this rule of life in the words: "Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest." And this sentence should be inscribed on the walls of every Freethought hall, and be made one of the first lessons in the studies of the youthful Freethinker.

It is a common taunt by the theological opponents to the

sceptical philosophy, that we have no code of morals: they say: "You destroy the effect of Bible teaching, and yet you have nothing to substitute in its place!" So far from this being true, we may point to such precepts as the above, as being of a distinctively Secular character; for it is the privilege of the Freethinker to accept the good in all creeds, all philosophies, and all moral systems, whether secular, theological, or atheistic; rejecting that which is pernicious and calculated to be of a useless nature.

Is honesty the best policy? Undoubtedly it is. If for conscience sake alone, yes. The unbeliever may be as honest and straightforward as any of the theologians, and with more merit; for it is from no fear of hell, from no desire for future reward; but by conviction of the truth of moral principles, unshackled by the fetters of superstition, or a belief in an omnipotent and avenging deity, such as is pictured in the Bible, who "will visit the sins of the fathers, even unto the third and fourth generation." Too much reliance may not be placed in the professions of such as hold to this belief—it is too horrible a thing to believe, without the mind be in a condition lost to all sense of justice and the fitness of things.

For the Freethinker it is a duty to inculcate principles of honesty, and to strive for the knowledge of truth. To all such it may be very good advice to—

"Act well your part, therein all the honour lies."

And, although it be "not in mortals to command success," we'll do more—we'll try to deserve it.

"THEY tell me I'm growing old," said Dr. Guthrie, "because my hair is silvered, and there are crows' feet upon my forehead, and my steps are not so firm and elastic as of yore. But they are mistaken. That is not *me*. The brow is wrinkled, but the brow is not *me*. This is the house in which I live; but I am young, younger now than I ever was before." Happy the man who keeps young whilst the house he lives in is growing old. Such men we know, uniting the ripeness of age with the warmth of youth, loving, earnest and cheerful. Happy the home, the school, or the social circle that possesses such centres for respect and affection! Young men, live so as to be such old men.

A PROPHET, AND MORE THAN A PROPHET.

BY HENRY BOORER.

VERY frequent mention is made in the Old Testament of the "Prophets." These were men supposed to be inspired by the spirit of the god they served. Men who were called by this name (in Hebrew *nabi*) existed not only among the Jews, but also among the Canaanites; indeed, it is not at all improbable that it was among the latter people they originated.

We read of both *true* and *false* prophets; the *true* of course from the point of view of the Israelitish historian, being those supposed to have been inspired by Yahweh. Among the Israelites they were enthusiastic and patriotic young men, zealous for the worship of Yahweh. They lived together, forming communities, which were known as the "schools of the prophets." To Samuel this prophetic spirit owed its strong impulse in that direction in which it afterwards did so much to arouse that religious-patriotic spirit, the later apostles of which were the reformers of their day.

Samuel, the son of Elkanah and Hannah, belonged to the tribe of Ephraim. Early in his life, he was sent to be brought up under the care of Eli, the priest who had charge of the Sanctuary at Shiloh. Sanctuaries of various dimensions were scattered up and down the country where Yahweh was worshipped—probably under the form of a bull-calf. At Shiloh the ark was kept, and annual festivals were held there in honour of Yahweh.

At the death of Eli, Samuel came to the front as the representative of the party which still adhered to the ancient manners of the people, as far as was possible under their new mode of life, and who were zealous for the exclusive worship of Yahweh. This I shall call in future the Mosaist party, because they preserved the tradition of Moses. Samuel's individual views were extreme, he even going so far as to advocate the extirpation of the Canaanites, if possible.

About this time a sect called the Nazarites was founded. They dedicated themselves to Yahweh alone, and in his honour they abstained from wine and strong drink. In this they also aimed at showing their opposition to the worship of the Canaanitish Baal, the feasts in whose honour were marked by wild and wanton excesses. The society was joined by many persons, in their enthusiasm for the worship of Yahweh as opposed to that of many gods, the existence of whom, however, was never doubted. They, like Moses, foresaw that their joining in the worship of the gods of the surrounding tribes would be detrimental to the political individuality, or even existence of their nation.

Samuel took the vow. Besides being a prophet and Nazarite he was also a Seer, that is, one who was said to be capable of knowing hidden things and foretelling future events. This last supposed faculty belonged to his function of Seer alone, as distinct from that of Prophet, the former being a purely secular function, while the latter was politico-religious. Thus the work of Samuel was quite in the spirit of Moses. We must remember that the task of securing the union of the tribes was increasingly difficult, as the Israelites had absorbed, or rather been joined by other small tribes. This came about in the following manner. When, during their unsettled and wandering life, they had cause to make armed resistance to the oppressions of the lords of the soil, they combined their force with that of other nomadic tribes, whose cause was identical with their own. These tribes afterwards remained with them, and gradually became absorbed. This rendered the task of the Mosaic party the more arduous, as the purity of the blood of the nation was not preserved, and national prejudices thus became weakened.

Now, however, the Israelites were threatened with a more immediate danger. The warlike Philistines, a people who had immigrated into Canaan long before the Israelites, looked on their new neighbours with a jealous eye. A confederation of the princes of their five cities, Gaza, Askalon, Ashdod, Gath, and Ekron dislodged the tribe of Dan, which had settled in their vicinity, subjugated the tribe of Judah, and continually harrassed other tribes.

Several Canaanitish towns also, which the Israelites had not been able to reduce, were dotted about the country, and were often powerful enough to oppress, and even subjugate for a time, whole tribes which had settled in their neighbourhood. When these petty feuds occurred, the invader or oppressor was resisted by the tribe that happened to be the sufferer for the time being, or by a hastily formed confederation of several neighbouring tribes.

A union of all the tribes was now felt to be indispensable to resist the encroachments of the Philistines, and those of the still unconquered Canaanites. The great obstacle to this was the great rivalry and jealousy between the tribes themselves. The ablest of the Judges had but been able to join together a few tribes in the times of greatest danger, and directly that danger was over they again separated. A strong feeling was widely diffused that a regal form of Government, to which all the tribes must submit, could alone preserve their independence, avert the present danger, and have power to keep them united in times of peace. Those who held this opinion, formed a second party in the nation. While the Mosaic party, with Samuel at their head, were anxious for religious reasons, to be able to resist, successfully, the foreign arms and influence, the former, whom we will call the Political party, desired peace, that they might retain their independence, and follow unmolested, their agricultural pursuits.

The united efforts of these two parties, and the influence of Samuel, caused Saul, the son of Kish, of the tribe of Benjamin, to be elected king. It was not without reluctance, however, that Samuel gave his consent to the election, as a monarchy was not recognised in the tradition of Moses. For this reason the historian writing at a later date, makes Yahweh out to have been angry at the peoples' desire for a king.

Though sprung from the soil, Saul did much for his nation, in strengthening the union which Samuel, working on the lines Moses had laid down, had made possible, and driving out the Philistines and also carrying on successful wars with other foes. However, he had an unfortunate disagreement with Samuel, which in losing him the affections of many of his people, weakened his sway. Still, his

efforts had good effect in preparing the way for the prosperous and brilliant time the nation enjoyed under David, whose name stands first among Israelitish statesmen and princes. The story of his reign, however, we must reserve for the present.

INTRODUCTION
TO THE CARTE DE VISITE ALBUM.

Within this Book your eye may trace
 The well-known smile on friendship's face ;
 Here may your wandering eyes behold
 The friends of youth, the lov'd of old :
 And, as you gaze with tearful eye,
 Sweet memories of the years gone by
 Will come again with magic power
 To charm the evening's pensive hour.
 Some in this Book have passed that bourne
 From whence no travellers return ;
 Some who through the world yet roam
 As pilgrims from their native home
 Are here by Nature's power enshrined
 As lov'd memorials of the mind.
 Then let us so live that when we're gone
 And our portrait's left to look upon
 May it inspire our friends to say
 We strove to tread in truth's bright way.

GEORGE ADCROFT.

THE CREATION.—A little five-year-old girl returned from school the other day bursting with the information that "God made the world in six days." On being asked by her parents what he did on the Seventh day, she seemed at a loss for a moment, but she showed that she was able to cope with the difficulty by replying : "He was off wark, aa warnd !"

ON SOME COMMON BLUNDERS IN SPEAKING.

BY LONGINUS.

WHEN one is not sure of his grammar he is constantly in danger of exposing himself to annoyance. He is afraid to open his mouth in the presence of people of superior education, — being apprehensive lest some awkward stumble should betray his lack of instruction. Such difficulty may be remedied by careful study. In the meantime I will refer to a few of the common popular mistakes in grammar, in the hope that they may prove useful.

“First commencement” is a phrase we often hear. It is incorrect, because it is *tautological*, that is, repeats itself. For the “commencement” *is* the first, and cannot be otherwise.

The other day I heard a woman say: “The trams run *more smoother* than the ’buses.” Now, this should have been *more smoothly*. Or, for another example, we should say: “Glass is smoother than iron;” such a word as *more* being quite unnecessary.

“The very best” is a phrase which is often used, and is generally accepted as substantially correct. But it is nevertheless an absurdity. The best *is* the best, viz., the highest degree of goodness, and the addition of the word *very* can add no force to that.

Very common are mistakes in the use of negatives. “John has not got no apples” means that John *has* apples (fortunate youth!). It would be correct to say “John has no apples,” or, “John has not got any apples.”

The other day a small boy said to me: “Mr. H—— *come* round while you were out. Here the small boy made a common mistake. He should have said Mr. H—— *came* round, &c. The same rule is violated when Henry says to Thomas: He *give* me a black eye yesterday.” The correct rendering would be “He *gave* me,” &c.

If I were to give more examples the cruel editor would frown and cut off my head with his big scissors, because I should take up too much space. Therefore, my dear young friends, I must bid you farewell for the present.

THE VALUE OF MILITARY TRAINING.

To the Editor of "THE YOUNG EMANCIPATOR."

DEAR SIR,—I have read with interest an article in THE YOUNG EMANCIPATOR, by G. MacGowan, entitled "The Horrors of War."

I cordially agree with Mr. MacGowan in detesting war, and, indeed, violence of every kind, and I thank him for endeavouring to excite a feeling against it in the minds of our young people. But, if war *in the abstract* is bad, it must be remembered that the defence of our hearths and homes against foreign invasion, or internal oppression, is a *sacred duty*, and the importance and righteousness of this duty should be early inculcated in the minds of the rising generation, too much inclined, as it already is, to effeminacy and cynicism,

The American and Swiss republicans are warlike and patriotic, yet they never undertake offensive war, nor do they like fighting for mere fighting's sake.

Depend upon it, sir, the man who from his youth up has been accustomed to take for his motto, *nemo me impune lacessit*, who has been accustomed to the use of arms, and whose bodily strength has been developed by manly exercise, *his moral training not being neglected at the same time*, will make a good and useful citizen; his heart will beat high at the sound of the trumpet, but it will beat with noble emotion, the desire to fight for the wronged and the weak, not for the oppression of his fellow men.

Look at the noble military system of free Switzerland, a country where the *entire male population* forms a cheap, well-trained, and therefore efficient army!

In my opinion there is far too great a tendency among English radicals to discourage the *warlike* (not military) spirit among the masses, and it pains me to read of honourable and well-meaning men, like Mr. Lucraft, discouraging the use of even military drill in our schools and colleges.

I firmly believe, that when the monarchies have been overthrown (and overthrown they all will be in the course

of another century) we shall see war nearly if not quite, abolished ; but so long as the world is cursed with kings, priests, and diplomats, I cordially endorse the counsel given the people in a recent letter addressed to the Italians by Garibaldi: *Learn the use of the rifle!*

Between the theory of war, as understood by a French Bonapartist or an English "Jingo," and that of a Garibaldi or a Washington, there is the distance of the antipodes, and as one who is not ashamed of having served his country in a most righteous war, I venture to propose the amendment suggested above, to Mr. MacGowan's otherwise praiseworthy article.

I propose as motto for English lads the favourite saying of a revered friend (Brusco Onnis, one of the leading Mazzinians): *militi tutti soldati nessuno.*

Yours truly,

Orta Novarese, Italy.

R. H. DYAS.

September 11, 1878.

NATURE AND GOD.

*Scarce one of you reflects that you ought to know God
before you worship him.*

You ask me what is God, and I
Am no way puzzled to reply.
My inward lights so clearly shine,
That heavenly things I can define ;
And can, though but a finite creature,
Tell what is God and what is nature.

Whatever can be seen or felt,
Whatever can be heard or smelt,
Whatever can be tasted, and
All that the mind can understand ;
All that our wisdom can conceive,
All that in which we can believe,
All o'er where fancy ever trod,
Is Nature—ALL THE REST IS GOD.

REVIEWS, NOTES ON BOOKS, &c.

Anacalypsis, an attempt to draw aside the veil of the Saitic Isis ; or, An Inquiry into the Origin of Languages, Nations, and Religions. By GODFREY HIGGINS. Vol. I. London: J. Burns, Southampton Row, W.C.

HALF a century or so back, this book made a great stir in the literary and religious world, and many were the shocks it gave to the orthodox party. For many years, however, it has been out of print, and the general public did not even know of its existence. We most heartily congratulate Mr. Burns for placing it within the reach of students and others, and we trust he will find sufficient encouragement to induce him to finish what he has so well begun. The whole work is to be reproduced, the publisher informs us, in four volumes, the last volume to contain such notes as may be deemed necessary. Since the work was originally written, much treasure has been recovered from the ancient fields which its author traversed—Egypt is better understood, and so is India, while Babylonia and the surrounding lands have undergone a resurrection. Language has been studied within the last forty years as it never was before, and many of its most hidden mysteries have been solved. This being so, we think the book should have been published entire, as it is to be, but with such footnotes as would have marked the progress of discovery and criticism since its first appearance. This work, done by a competent editor, would have greatly enhanced its value, and also corrected its mistakes. We do not say this by way of grumbling; we are glad to get such a book in any shape, and with or without modern notes. To the believer “Anacalypsis” must be exceedingly distasteful, as it sheds much light upon ancient and modern creeds, and light is precisely what ghosts and creeds cannot endure. We wish the work in its new form the greatest success, and we beg to refer our readers to its pages as a storehouse full of the most curious, and let us say, the most solemn information.

NOTES AND QUERIES.

QUERIES.

- 24.—Who built the pyramids?—*N.*
 25.—When were fire-engines first made?—*P.*
 26.—When was the cucking-stool abolished as a punishment?—*C. Grey*
 27.—What is the weight of the Sun?—*A. B.*
 28.—Who made the first microscope?—*Ben:*
 29.—Who wrote the Book of Job?—*Sceptic.*
-

ANSWERS.

- 15.—The exact sum paid to the Church of England yearly cannot be fairly estimated, for when a motion was made in Parliament for an inquiry into the subject, it was *refused*. According to official returns and other documents, it may be certainly stated that the gross yearly revenues of the Established Church amount to over six million pounds. By the ecclesiastical commissions and Queen Anne's Bounty, the revenues of the clergy are being increased yearly. The ordinary income of the former is more than one million pounds, and that of the latter, £128,000. The Church has received upwards of half a million a year for the purposes of education—since 1839, more than ten millions sterling. It is quite time this gigantic humbug was abolished,—*H. J. BECKWITH.*
- 17.—James Burns, Southampton Row, London, W.C., has published a cheap translation of the "Connection of Christianity with Solar Worship" by Dupuis. The price is One Shilling.—*A Reader,*
- 18.—"The British Secular Almanack," published at 84 Fleet-street, and "The National Secular Society's Almanack," issued by the Freethought Publishing Company, Stonecutter-street, London. The price of each is Sixpence. They are both capital almanacks.—*H. A. A.*
- 19.—The Republican Party is, I believe, growing stronger every day. The formation of Republican clubs in every town and village throughout the land should be encouraged.—*Milton.*
- 20.—Algernon Charles Swinburne.—*Lassie.*

TO CORRESPONDENTS.

ALFRED H. B.—“ A little Fairy Tale ” not suitable.

J. J. M.—Although we differ entirely from the Spiritualists—yet we can truly say that as a body we have always found them most liberal and free from bigotry.

JOHN TASKER.—Your answer was not correct. Z.—No.

FANNY.—We cannot say. NATHAN.—“ The Crime ” declined.

X.—“ Lessons in Logic,” received too late.

E. M. RELTON.—Your poems always arrive after the 12th. Send them in future before that date in order to avoid disappointment.

B.B.—The *Sunday Review* is the organ of the Sunday Society.

T.Z.—We are always willing to review new books,

RECEIVED.—*The Vorwärts. The Evolution, and Spiritual Notes*

DIED, suddenly, on October 16th, at 23, Victoria Place, Leeds, Mr. JABEZ BLAND, aged 37. Mr. Bland was one of the first subscribers to THE YOUNG EMANCIPATOR. He was ever ready to render support to all projects likely to advance and elevate Humanity.

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